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The Church School Teacher

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THE CHURCH SCHOOL TEACHER

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APRIL 1943

J. VINCENT NORDGREN

Editor

P. O. BERSELL

AGNES SAMUELSON

EDNA L. E. PETERSON

EMORY LINDQUIST

HERBERT W. LINDEN

Editorial

Advisory Committee

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More Effective Teachers

By MABEL F. OLSON

RECENTLY a young Sunday school teacher upon being asked concerning her work, made this very frank confession:

"I meet with my little group every Sunday behind the piano. Sometimes the pupils come late and sometimes I do. They never know their lesson so we read it over and I ask a few questions, but they do not seem one bit interested. I can't see what good it does."

We wonder if this class is not typical of what is going on Sunday after Sunday in a great number of our Sunday schools. Perhaps in many instances there is not even a piano to sit behind. Regardless of what the equipment may be, our Sunday schools would

present a far different picture if we could provide opportunities for every teacher to receive adequate training for effective teaching. We think of the time that is wasted, the large sums of money for costly materials, all spent in vain, and the discouragement felt by pastors and officers of our synod. But all of that is as nothing compared with the loss to the individual whose Christian life is undeveloped and the losses to the church of those who should be filling the ranks and be preparing to carry forward the work of the kingdom of God.

How can we meet and solve the problem of the ineffective teacher? We believe it is a problem which the pastor, the Sunday

school superintendent and the board of deacons should study together.

Every possible effort should be put forth to influence capable persons to give themselves to the teaching work of the church. If pastors believe that the training of youth is one of the most important phases of all church work, they should make use of every opportunity to hold the Sunday school work before the congregation in their sermons, their prayers, their announcements, and in their contacts with parents at the meetings of various organizations. In his many contacts with the congregation membership, the pastor who is alert can discover persons who are possibilities for prospective teachers.

As they conduct their Bible classes and various group meetings, pastors have excellent opportunities to demonstrate the principles and methods of good teaching. Many a teacher has no other opportunity to receive training in teaching. In her Sunday school classes she naturally imitates the method used by her pastor-teacher. They can, for example, plan their Bible study lesson with a few simple principles in mind, such as the following:

1. Introduce the new material by connecting it with that which is already known.
2. Ascertain whether the essential facts of the lesson have been grasped.
3. Enrich the understanding through additional material supplied by teacher and pupils.
4. Clarify ideas through class discussion.
5. Organize the material in logical order.
6. Memorize such facts and passages as should be the pupils' permanent possession.
7. Guide pupils in forming Christian concepts, attitudes, and ideals.

If pastors have the patience to continue a mid-week Bible class in spite of disappointments, there will, in time, be a group of persons in his congregation who possess the Biblical information, as well as the spiritual insight necessary for teaching—essential qualities of the effective teacher. It has been said that education is "guided growth." If the children in our Sunday schools are to receive Christian education which they can apply in their daily living, we believe the teachers who guide them must themselves be growing Christians, guided by the

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After the War—What?

FEW Americans doubt that the United Nations will win the war. It may take a long time to do it, but military victory for us and our allies is sure to come. This feeling is sustained, not by complacency or wishful thinking, but by the facts of production and power and by the conviction that God will not permit the defeat of freedom.

But after war—what? What kind of peace shall we get? And how long will it last?

There is a growing conviction among Christians that they must do all they can to secure a just and durable peace. Our Lord has said, "Blessed are the peacemakers," and no Christian who takes his religion seriously can long neglect to pray and work for peace and good will among men. The present war is a judgment upon us because of the blindness and selfishness which kept us from exploring all possibilities of building up friendship, understanding, and mutual helpfulness among the nations of the earth. Our religion requires us to do all in our power to create the spiritual atmosphere that is conducive to peace and justice among all classes and races.

It is a hopeful sign when this conviction begins to weigh more and more heavily upon the conscience of the church and its leaders.

Plain, hard-headed, common sense also requires us to promote peace. As civilization advances, the world grows smaller. The airplane has brought Europe so near to us that only a day's travel is required between Europe and America. Growing demands for all kinds of commodities have made each nation less self-sufficient and more dependent on its neighbors. Time was when a nation could isolate itself from its neighbors, but isolation today is impossible even if it were desirable. More and more, we must learn to live together in a crowd, whether we like it or not. If the people who make up a crowd do not find ways of working together and respecting one another's rights, they soon become a mob. And no intelligent person has much desire to spend the rest of his days in a mob.

Compared to the present war, the wars of olden times were trivial affairs. Man's inventive genius has now been developed to such a stage that his implements of warfare have increased in destructiveness to an extent that staggers the imagination. And the end is not

yet. Must we keep on, generation after generation, with such madness?

War today is not only more destructive, but also more costly. It is reported that at the time of Christ the cost of killing one of the enemy was about 75 cents. In the last World War the cost was \$25,000. Today the cost is \$40,000! And the end is not yet. Besides loading down future generations with war debts, we shall ourselves feel the burden of terrific taxes for years to come.

Now suppose that some of this money had been spent in promoting goodwill and exploring all possible ways of living together as a family of nations in which each needs the other. God has given men great gifts for research and invention. Why could not some of these gifts have been employed for the purposes of peace and cooperation and good order? If we fail again, the next peace will probably be no better than the last. Now is the time to prepare for peace.

All of this may seem too far removed from the individual Christian, for there is usually a great gulf between him and the political leaders of his nation.

One of the tragedies of our

modern America is the fact that while we have a democratic form of government, the common people have surrendered more and more their rights through neglecting to watch carefully what is going on and to make their wishes known to those elected to legislate and enforce the laws of the land. The time is at hand when we must either be articulate and function as members of a democracy or submit to dictatorship that may easily rob us not only of political freedom but also of religious liberty. Eternal vigilance is not too great a price to pay.

In dealing with the growing generation, there are two things that the average teacher and parent can do to help promote peace and good will.

First, he can help combat the spirit of hatred. Some time ago Lt. Gen. Leslie J. McNair stated that the fighting spirit among soldiers requires that they hate with every fiber of their being. Such a statement can not go unchallenged. The chairman of the Writers' War Board, Mr. Rex Stout, recently said, "We shall hate or we shall fail." This is wrong! It is an importation of the very Nazi philosophy which we abhor and of which we want to be rid. Such philos-

ophy may help to win the war, though it is not necessary, but surely it will leave an aftermath among us which can only add to the ills of our postwar world.

A second thing that we can do in the church school and home is to give the lie to the notion, now floating around very freely, that the Germans and Japanese must be slapped down so hard that they can never rise again as nations. History proves that this sort of thing can not be done. While we must work for the defeat of the armies and political leadership of these nations, we do not forget that they are human beings and that we have a responsibility toward them. Several cases have come to our attention of children who, instead of indulging in slap-the-Jap talk, include the little children of Japan in their prayers when they go to bed at night. Hatred creates more problems than it solves. Seeking good will is the only way.

The present conflict and the events leading up to it have brought into clear relief the great value of Christian missions in promoting understanding among the peoples of the earth. As more and more of them receive the gospel of Christ into their hearts and

lives, their allegiance to Him will draw them closer to their fellow men in peace and good will. He alone is the hope of the world.

Right Attitudes

A BOY may sing like a cherub at the Christmas program, yet swear like a trooper the next day at his play. A woman may know her catechism from cover to cover, yet be the biggest gossip and troublemaker in the congregation. A deacon may pray like a saint, yet live like a hypocrite.

In our church school work we sometimes seem to have forgotten this. To many teachers and pastors the supreme test of a Sunday school is embodied in the question: "How well can the pupil recite the catechism?"

This, we believe, does not place first things first. To be sure, it is very important that the pupil be well grounded in Biblical knowledge and the doctrines of his church. In fact, it is much more important than the majority of our teachers and parents seem to think.

But there is something even more important. It is the fostering

of the Christian attitude. This includes sorrow and repentance for sin. It includes faith in Christ as Saviour. It includes loyalty to Him, a desire to serve Him and one's fellow men. It includes Christian character. And it includes an enthusiastic and permanent devotion to the kingdom of God.

This is the most difficult part of the church's educational program. It is comparatively easy to lead pupils to "accept Christ." It is not too difficult to get them to learn assigned lessons. And of course such things should not be left undone. But along with this we are constantly under the responsibility of helping our pupils to develop right attitudes both in church, at home, and on the playground.

The opportunity for doing this

through the Sunday school is limited because of the brief time it has with its pupils. Much of it must be done by the home if it is to be done at all, and this is why it is so important for the school to let parents know what it wants of the home. But the church school, on its part, can help to achieve the goal by providing worship that is really reverent and meaningful, service projects that help pupils overcome wrong attitudes and develop desirable ones, and by helping pupils discover the meaning of Christian teaching for their lives. Last, but not least, the attitude of the teacher toward the lesson and toward his pupils will go far toward helping pupils learn the true meaning of the way of salvation and find joy in walking therein.

God Is Enough

Said two aged German refugees to Maud Royderson: "We have been torn out of our middle class lives and our moderate Christianity. We have lost everything. We have nothing left but God, and only so do we come to know that God is enough."—*The Church Woman*.

The Intellectual Aspect of the Human Self

By FRANS ERICSSON

WHEN a living organism becomes aware of its need of something, it performs some action in order to satisfy that need. When it feels hunger it stirs uneasily in quest for food, when thirsty it seeks water, when in need of air it breathes, when rested it becomes active, and when fatigued it gives itself up to rest and inactivity. These responses are natural adjustments to tissue needs and, while they become extended, definite and consciously purposeful with experience, they are spontaneous and direct effects of the motivating causes.

Nature, however, only makes the organism *do something*, it does not provide the knowledge of *what to do*. That is learned by experience. Thus if food is obtained by opening of the mouth, the hungry being will by reason of its earlier experience open its mouth as a direct means of obtaining satisfaction. If a whining cry has somehow brought comfort and satisfactory results, the natural thing to

do in case of discomfort of some sort is to produce the whining which previously had proven successful. This *success-in-trial process* is the beginning of an intellectual appreciation of the preference of one act above another. The act of obtaining needed air, activity and rest is and remains naturally simple and normally need no intellectual guidance. It is when the organism meets with some interference or finds itself unable to get an adequate supply of air or fails to obtain the needed rest or activity, that it is forced into a *success-in-trial process* even in these circumstances.

The ability to do the proper thing successfully and quickly is called *intelligence*. Individual beings differ greatly in this respect. Some are endowed by nature to find quickly *what to do* and *to do* it correctly with only a minimum of trials and little practice, while others have to try and try over again before they find the proper action and then have to practice

it many times before they are able to perform it with ease and dispatch. Intelligence is a native quality of the being and can not be greatly modified one way or another by experience. In recent years devices have been made by which an individual's intelligence may be measured. Such devices are called *intelligence tests*. A person's *mental age* is found by comparing his score on a test with the average score on the same or a similar test of persons of a certain age. Then his mental age is divided by his chronological age, that is his age in years and months, and the resulting quotient is called the *Intelligence Quotient* or the *I. Q.* If a person has an *I. Q.* anywhere between 90 and 109 he is considered normal. If he falls below he is mentally slow and if he has an *I. Q.* of 110 or over he is bright or mentally gifted.

The intelligence of an individual reveals itself most clearly in his attempts to adjust himself to his environment. Everything in his immediate surroundings is apt to evoke within him a reaction of some kind. At first he does something. He can not help himself. However, he soon notices that his reaction brings either satisfaction or dissatisfaction and he will either

repeat or try something else. His first appraisal of success will no doubt be in terms of his own immediate experience of a positive or a negative feeling-tone, but as he more and more applies an intelligent estimation of the reaction, he will more definitely select the proper form of behavior even though it may be accompanied by some degree of momentary discomfort. This he does by exercising his intellectual power, with the aid of which he appreciates the greater value of one act than of another. For instance, a child may forego the good taste of a second piece of candy and instead choose the satisfaction that comes through the approval of his sharing his candy supply with his playmates. Instead of spending the nickel he receives from the visiting uncle for a package of gum, he may prefer to put the nickel in his bank in order to get the satisfaction of having it grow more heavy or of saving up five nickels for a twenty-five cent war stamp.

These examples of intellectual selection are, of course, of the simplest sort. Yet, they show the rudiments of intelligent behavior while they at the same time emphasize the importance of the concomitant feeling element. When

an individual faces a problem situation, that is, a situation in which he has to select one of several possible modes of action, all of which are equally new to him, he shows by his choice whether he possesses a high or a low degree of intelligence. His selection, however, is not entirely a blind one. His choice of this or that is influenced and determined by something. In the total situation he notices some factor which reminds him vaguely of some previous experience, an element not altogether new. It is either the same or a similar factor, which he observed and reacted to in the past, and this sets him either for or against a certain mode of action. In other words, he acts because of similarity or analogy as he compares the present situation with some other experience in the past. The ease with which such a similarity or analogy is recognized and the promptness of the ensuing action indicate his degree of intelligence.

This recognition is what is meant by *ascribing a meaning* to something. The individual comes to feel and see that facts in his environment signify something. It is usually the utility of a thing that gives it its meaning. For instance, a pencil is "to write," a

book is "to read," a chair is "to sit on," and so forth. A school is "to go to," and an auto is "to ride," and a train is a "chu chu." These utility signs are noticed and remembered and they function in the individual's selection or rejection of the facts under appraisal.

Gradually, a person builds within himself symbols of facts and their meanings. These symbols are the mass activities within the organism aroused by the observance of the facts themselves or later by the images, or mental counterparts of the facts. This inner symbolism is the person's store of knowledge; the greater the number of symbols the greater the amount of knowledge. But, it can readily be seen that this symbolism may be wrong or at least partly wrong. It may be right or partly right. One must remember that a child's knowledge is very fragmentary, partly right and partly wrong. Suppose the word "hammer" is mentioned. That arouses in the child's make-up a symbol of his experience with a hammer and no more. It may be his daddy's hammer, or it may be a feeling of discomfort because of an unfortunate experience with a hammer, or it may be the image of a picture of the hammer of Thor. Whatever it is, it is specific

and inadequate and it may be emotionally weighted, when the real significance of the word "hammer" should be almost wholly without any emotional fringe and should signify the tool in general and not any specific one. The intellect of man is constantly at work correcting the inner symbolism of facts, subtracting and trimming and pruning on the one hand and adding and integrating new experiences on the other hand. It is always engaged in unlearning some details which are found to be wrong or unnecessary, and learning other details that are right and useful. Take, for example, the common ideas of Africa. How must we not now correct our understandings and our knowledge and appraisals of that country by eliminating misconceptions and adding new information so as to

perfect our inner symbolism that represents Africa in our minds!

The intellectual aspect of the human self is what makes man human. Without it, he can not claim a level of existence any higher than that of the higher mammals. Our whole educational process is geared for the training and development of the intellect and while it has received emphasis to the unfortunate exclusion of man's moral and spiritual qualities, one must admit that so-called human progress has been made possible because of man's intelligence. The dog today is no better off than the dog of thousands of years ago, but man has improved his status by adjusting environment to his taste and comfort because of the gift of intellect that God bestowed upon him.

Appreciation

Christians have left no stone unturned to show their growing interest in the material, as well as the spiritual welfare of our suffering people. Missionaries, in particular, have never hesitated to make even the greatest personal sacrifice to heal the wounded and to succor the distressed."—CHIANG KAI-SHEK.

Are Numbers Important?

By RUTH BONANDER

THE Protestant churches of the United States are engaged in a nation-wide movement called the United Christian Education Advance. The plan has three main objectives. One of these is to increase the enrollment and the attendance in the Sunday church school. Why should we set such a goal as this? Are numbers so important?

Yes, numbers are tremendously important. Not merely for the sake of figures that appear impressive, not for their own sake are they of value, but because of that for which they stand. Figures indicate the number of persons which are being guided in their Christian faith and growth.

Church statistics given out by the government census reveal some startling figures. Thirteen million (13,000,000) children of twelve years of age and under are not enrolled in any church school. An equal number of young people between the ages of twelve and eighteen are also outside of the church and its direct influence.

These numbers are important not because they run into eight figures but because they reveal the fact that more than half of the children and young people up to the age of eighteen in our country are not receiving any Christian instruction. They mean furthermore that the Protestant churches of our country are not doing adequately the job which they intend their church schools shall do. The youth population is actually growing up to be more pagan than Christian.

All of this means that you and I who are teachers in the Sunday school must ask ourselves some questions. Do the number of boys and girls enrolled in our school include all the children in our community that we should reach? Or are there fifteen, twenty-five, or sixty boys and girls (no matter of what nationality they may be) in the immediate vicinity or in a near-by neighborhood who are not in Sunday school? Or do we not know at all who lives in our territory? Have we ever made an effort to find out?

Suppose we make a startling discovery that there are some boys and girls in our vicinity that should be numbered with the pupils in our school. What shall we do?

Increasing Enrollment

If we are to advance, we will do at least two things:

(1) We will find out by means of a survey where the boys and girls who do not attend any Sunday school live. If your church is located in a city or town, suppose you block out a section, say a mile square right around your church. That would mean a half mile to the north, a half mile to the south, and a half mile each to the east and the west. Or begin with even a smaller area as a try-out say two blocks in all directions. Could you secure enough teachers and other interested persons to assume the responsibility for making a survey of the homes on one side of the street for a distance of a single block?

If I should, for instance, choose the block in which I live, I might not have to call at every single home, for I would probably know some of them, or even all of them. But the idea would be that I would turn in a report on each family living on my side of the street in

my block, reporting the family name, the address, what Sunday school the children attend. If they attend no church, then I would give their names, ages, and church preference. At the same time I make the call I would extend an invitation to those who are not enrolled anywhere to come to my school, and leave some appropriate literature. The needed follow-up work should be carried through until all the children in that area are enrolled in our school or some other one of their choice. At some later date the area beyond this first section surveyed could be covered, taking two blocks or more all around in each effort.

The added numbers of pupils will be important, not because they enlarge our figures, but because they mean so many more boys and girls receiving Christian instruction.

(2) Build a missionary spirit among the boys and girls who are now enrolled, encouraging them to help increase the enrollment.

Should we have a contest and give prizes and awards? Let us take certain precautions in endeavors of that kind. A contest in which one or two or three pupils win and receive a reward and all the others lose and get nothing

bad educational psychology. It probably discourages those who most need encouragement and it gives impetus to the unfortunate idea that we must receive something for doing what is good and right.

However, a plan by which the children receive some recognition for achievement has merit. A contest may be helpful if it creates in the pupils the desire to improve his previous record, or to make a greater achievement than before, but not to excel all other pupils in their efforts. For example, "Last month two pupils in the junior department each brought a new scholar to Sunday school. This month let us see if we in our department can bring four new scholars." Those who brought the new members were mentioned by name and in that way commended for their help in increasing the influence of our church.

Or, "John, two doors from your home lives a boy by the name of Theodore who does not go to any Sunday school. Would you invite him to come to ours and bring him with you next Sunday?" When John has succeeded in winning Theodore as a permanent member of the department, mention may be made of that fact, and others

asked to volunteer to help us in the same way. We shall need specific information to give these messengers of the church before we send them out. They may also be asked to bring children from among their friends, neighbors and schoolmates who do not attend any Sunday school.

Attendance Figures Speak

One of the main obstacles to successful educational and spiritual work in our church schools is the "scattered, irregular attendance with which we are plagued in every part of our country." In the public school the rate of attendance is upwards of 90 per cent. In church schools we are probably doing fairly well if it reaches the 60 mark. "The simple truth of the matter is that it is unthinkable to expect really good work with such a percentage of attendance, even though the teachers may be educational experts and spiritual saints and the equipment all that we might desire. We can drop stray bits of inspiration into the hearts of the casual attendants, and we can perhaps keep them identified with the church and with church people, but we can not teach the life of Christ, nor the history of the Church, nor the

origin and content of the Bible, nor Christian doctrine. There is no point in deceiving ourselves—it can not be done! And it needs to be done, if we are to avoid religious illiteracy.”

What are we to do to correct this irregular attendance which plays such havoc with our work in the church school? At least we should take the following steps:

(1) In the very first place we must concentrate on making the program in our school so interesting and meaningful that the members *will refuse to miss it*. That means careful thought and preparation on the part of every teacher in the school.

(2) We may launch a program for educating pupils and parents in season and out of season concerning the necessity of regular attendance. An attempt to secure the co-operation of the parents by means of a letter of explanation about the school and its work, or by personal interviews with them should be a part of that plan. Some parents, at least, will be ready to

help if they know exactly and specifically what they can do.

(3) Occasionally report to the department those pupils who have attended eleven or twelve sessions during the past quarter. Their regularity in attendance should be recognized as well as their help in increasing the enrollment.

(4) A consideration of the problem of attendance by the Board of Administration, by the whole congregation at its annual meeting, and certainly by the staff of teachers at its workers' conferences may help.

(5) It will be necessary to institute a very careful system for the follow-up of absentees. It does not matter so much what kind of system is used so long as it is followed through consistently and thoroughly. The important thing is that it is done and without delay.

Yes, numbers are important. They serve as a sort of measuring rod to show whether we are gaining or losing in our opportunity to “make disciples” of the children and youth of our community.

“If you don't believe in co-operation just observe what happens to a wagon when one wheel comes off.”

Interpreting Easter to the Little Child

By RUBY PATTON NORDGREN

EASTER, like other sacred days, has become commercialized to such an extent that many children think of this day more in terms of bunnies, candy, and other fun than in terms of its Christian meaning.

Worship

Certainly it should be an occasion for happy rejoicing. "He is alive forevermore." Let us be glad! Let us enjoy God's wonderful gifts of flowers and new life about us. Let us have plants and lilies and other flowers in the room. Perhaps we can visit the church auditorium, too, and enjoy the beauty there.

Let us plan to share our own flowers with someone we know who is shut in at this time. We may also prepare Easter cards and send to spread gladness to children in hospitals and others who would be cheered by such remembrances.

Plans may vary. It is not unusual to have a special Easter program and invite parents to attend.

This needs to be planned well in advance. The bunnies and candy could be omitted, but a small potted marigold or other blooming plant might be given each child as a pleasing reminder of the day.

The program will emphasize the Resurrection more than the sufferings and death of Jesus.

Some churches prefer to have a children's Easter service at the regular Sunday school hour. In these places the different departments have an active part in the service: Each group sings a few songs or recites in unison a Scripture passage, such as Matthew 28. 1-8, Mark 16. 1-8, or Luke 24. 1-8.

In these churches the leader will plan to have the Easter story included the Sunday previous to the Easter service.

In not a few churches the custom remains of conducting Sunday school in the usual way. But whatever the plan, let it be a joyful, reverent service that empha-

sizes the theme: "He is not here, He is risen . . . and is alive forevermore."

With the Class

If within your group there has come a recent experience with death, it would be well to discuss it directly, leading to the Christian interpretation through the Easter message.

Questions that may lead the child to deeper appreciation as to the meaning of Easter:

Why do we go to church on Easter?

Why do we have Easter flowers there?

Why do we often wear new clothes?

The custom of wearing new clothes at Easter is universal. Is it because I want to look better than some one else? Is it because spring, new, clean, beautiful spring days have begun? The trees are putting out new leaves. The flowers are coming up, and are already blooming in some parts of our country.

Perhaps we want to look our best to honor our King because we love Him so much and remember the hope of new life He has given us.

The following is suggested if you have time to use it:

All of us know that Martin Luther loved God so much that he was willing to go to prison rather than give up worshiping Him as he believed right.

One of our favorite hymns, *Away in a Manger*, was written by Martin Luther for his children.

He wrote a letter to his small son Hans, while he was away from home. I want you to listen carefully, for it is a very interesting letter. It is a very long time since he wrote it, over four hundred years.

April 22, 1530.

To my dear son, Hans Luther:

Grace and peace in Christ, my darling little son. I am very glad to hear that you are studying well and praying diligently. Go on doing so, my little son, and when you come home I will bring you a beautiful present.

I know a lovely garden where there are many children. They wear golden coats, and pick up fine apples, pears, cherries and plums under the trees. They sing and jump and are very merry. They also have beautiful little horses with bridles of gold and saddles of silver. I asked the man

who owns the garden who the children were. He answered, "These are the children who gladly pray and study and are good." Then I said, "Dear man, I also have a son. His name is Hans Luther. Wouldn't he like to come into this garden and eat such beautiful apples and pears and ride such fine horses and play with the children?" Then the man said, "If he prays and studies gladly, and is good, he too shall come into the garden, and Lippus and Jost with him. And when they are all here they shall have whistles and drums and lutes, and all sorts of things to make music with, and they shall dance and shoot with little crossbows." And he showed me a beautiful meadow in the garden fixed for dancing and fun. Gold whistles were hung there, and drums

and silver crossbows. But it was still early and the children had not yet eaten, so I couldn't wait for the dance, and I said to the man: "Dear man, I will go as fast as I can and write it to my dear son Hans, that he may study and pray well and be good and so come into this garden. But Hans has an Aunt Lena whom he will want to bring with him." Then the man said, "Very well, go, and write it to him."

Therefore, dear Hans, study and pray, and tell Lippus and Jost to do so, too, and you shall all come to this lovely garden together. The dear God take care of you. Greet Aunt Lena and give her a kiss for me.

Your loving father,

MARTIN LUTHER.

The Blessing

MAY our Lord Jesus Christ be near us to defend us, within us to refresh us, around us to preserve us, before us to guide us, behind us to justify us, above us to bless us; Who liveth and reigneth with the Father and the Holy Ghost, God for evermore. Amen.

(From the *Tenth Century*.)

Co-operating with Our Leaders

By WOUTER VAN GARRETT

IT IS SO EASY to expect attention from others. One need but give way to the impulse to insist that those who lead realize what they owe us. But we may not always stop to think that we owe our leaders some very definite response. It is easy enough to talk about what they owe us but not so easy to remember that we owe them something. How true this is when applied to the Sunday school!

It may help the entire school to shift the emphasis from our leaders to ourselves—just for the time being. What has the superintendent, or someone else in a responsible position, a right to expect of us? As teachers? As pupils?

The first thing we shall mention is *prayer*. Anyone who assumes the responsibility of leading a Sunday school needs the prayerful help of every loyal member of that school. We have certain people on our daily prayer list, and our leaders in the church and Sunday school should be on that list. Just because a man or woman is generous enough to accept a serious task is not reason to suppose

that he has the physical strength and the spiritual grace to carry it through without help.

There is a price to leadership, and that price comes high. It may cost much in terms of weariness and discouragement; it may cost misunderstanding and criticism; and it may cost heartache and anxiety. All these, and more, come to sit on the doorstep of the one who assumes leadership in any enterprise.

Lift his hands each day with your prayers. He will need God's grace, and your prayers can do more than you will ever know. A pastor, whom I respect very highly, frequently asks his people to pray for him. He insists that he can tell as soon as his people grow careless in their prayers for him, and he always knows when he is buoyed up by the petitions of those whom he serves. The same must hold true for any leader in the church and Sunday school.

Our leaders have a right to expect *loyalty* from us. There is no force so blighting as inertia, and no force so killing to the most sin-

cere effort of a Christian leader as disloyalty. The person who accepts the task of leading the Sunday school must needs be ready to make many a sacrifice. It means good hard work and much discouragement. To face these obstacles he will need the loyalty of his teachers and pupils.

Since the leader is human, even as you and I, he may be subject to mistakes and blunders. But that is no reason for destructive criticism or blind prejudice; that only serves to make his task more difficult and, perhaps, to open the way for added failure. Stand by to help! Show your loyalty! And let him see that you are on hand to help!

We should also mention appreciation. This is neglected far too frequently in our hurried modern life. We are so busy, so hurried, and so concerned with our own affairs, that we do not take the time to comment on good work as we ought. When *we* do something commendable we like to have it noticed, and we feel encouraged when we hear the words of praise. Others have the same desire. Especially does a leader need appreciation. When he does something you admire, tell him so. When he solves some problem, let him know

that you are pleased. A very helpful way of serving God is to be appreciative of fine Christian effort, and to express it in words.

The next quality may have been covered in the others we have listed, but we mention *generosity* anyway. We owe our leaders generosity. We need to be generous in our offerings of money, in the time we are willing to give, and in the way we measure up to our task. After all, we are engaged in the Lord's work, the greatest enterprise on earth, and we want to see it done well. Even though our part in the project may seem small the success of the entire school may depend, to a degree, upon how well we do it, upon how generous we are in everything that concerns our possessions and our abilities.

Someone needs to invite new pupils and someone needs to exert the proper Christian influence in the community, if our school is to succeed. We can render that service to our leader by *looking out for new pupils*. To be sure, he may get the credit if his work is successful, but we are not in our places to win credit from men. We are there to teach young lives how to live the Christian way, and we need only the approval of our heavenly Father, who gives us the

assurance our labor is not in vain.

Our leadership may not even be all we would like it to be, but it may still be the best available at the moment. Our active co-operation may help to perfect it, and

our prayers and loyalty may give it the impetus it so vitally needs. All in all we do owe a very definite service to our leadership, and our task is left incomplete until we accept it, and measure up to it.

The Christmas Gift

THE KINDERGARTEN children in the Chinese city were having their Christmas party. Little red-wrapped gifts which they themselves had made were offered to the honorable mothers and grandmothers who had come to watch the party. Then came the great moment!

Hidden under pine boughs was the surprise box filled with balls and tiny dolls which had come all the way from children in America especially for this group of children in China. Yu Ming received his little red ball along with the rest and went home, with the Christmas story in his heart and the little gift in his hands.

But that night he was back at the gate with his father and tears rolled down his cheeks. "My new Christ's birthday ball fell down the drain. Please may I have another?"

Sadly the kindergarten teacher showed him the empty surprise box. Not one gift was left.

"Never mind," the father urged. "I can buy one almost like it over on South Street."

But Yu Ming shook his head. "It won't be the same at all. It isn't just *any* ball I want, but a special one which came from America because someone there thought of me as a friend."—*Christ World Facts*.

To the Task!

By VICTOR E. BECK

WE OFTEN hear it said that the world must be saved for Christianity. The fact is, it is Christianity that must save the world—if the world is to be saved.

The world was not saved when Christ came. He came to save the world. He gave His life as a ransom for the world, and revealed the full measure of God's love in those immortal words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."

Jesus commissioned His disciples to the task of evangelizing all peoples. They were sent out in a world that was dark with superstition, where hatred was a common attitude, and where brutality such as beggars description was a part of daily life. It was a world of bondage, where a good portion of humanity was held in slavery. Yet the disciples were sent into such a world to save it; and, by the power of the gospel of Jesus Christ, they "turned the world upside down." Jesus has been able to save the world in the measure

that those whom He commissioned have been faithful to their task of world evangelization. During long periods of history there have been great advances in culture, art, learning, and in general progress, because of the power of the gospel of Jesus Christ to save, and to bring fullness of life. All of this in addition to the central fact of salvation from sin and eternal life for the individual being, which is found in the gospel of Jesus Christ.

We are in danger of permitting the present catastrophe to overwhelm us. Someone has said recently, "We are only hopeless as we become godless." Fear and consternation in the presence of the present upheaval is, therefore, an indication of a weak and wavering faith.

Should not the present situation rather constitute a clarion call: To the task! More earnest consecration to the Lord and Saviour! Greater loyalty to His cause in the world! Deeper digging of the wells of salvation!

The present emergency constitutes a call to every teacher to

recognize the great opportunities that are ours as teachers in this very day, and also to recognize the responsibilities that are ours because of times like these. It is a call to prepare ourselves better and to teach better. It is a call to recognize the emergency in which we find ourselves; and it is especially a call to fulfill our teaching with a more earnest and more definite desire for results in the life of the pupil, results in personal salvation, and commitment to Christ and His gospel.

The catastrophe which has come upon us may, by the overruling grace and power of God, become the greatest opportunity for world evangelization that the world has ever witnessed.

For it is an opportunity not only to confess our faith in the living God, but to show by good will, justice, and fair dealing, that the gospel is the power of God unto salvation to everyone who believes.

Jesus was never a defeatist. His word rings clear, "Fear not, I have overcome the world." He said:

"The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof."

Again, Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened."

In these parables Jesus assures us of the expanding and transforming power of the kingdom of God on earth. It has the power to change human life. The kingdom of the world shall become the kingdom of our Lord, and of His Christ.

Let us teach in the consciousness that we are living in a day of crisis, a day that may hold within itself possibilities for the coming of God's kingdom in a measure that the world has never before witnessed. *To the task!*

Your love has a broken wing if it can not fly across the sea.

Home and foreign missions are alternate beats of the same heart.—E. STANLEY JONES.

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

A Unique School. Among the variety of activities carried on by the North Shore Baptist Church of Chicago is a Sunday school for Chinese living in that city. The school meets each Sunday afternoon and has been conducted regularly for 20 years. Each pupil is taught individually, calling for an average of fifty-five teachers, because barely two pupils speak the same dialect, and none can speak English to begin with. All are won to Christ in the process of learning the English language. Many have joined the North Shore Church, several having been ordained and sent out as pastors and missionaries. The work of teaching does not require a knowledge of Chinese on the part of the teachers, as their part is to repeat the English words and phrases opposite the Chinese characters in the lesson books until the pupil learns to speak them correctly. The greatest requirement is patience applied in a spirit of Christian good will.

A Homemade Test. Referring to the vogue of tests and quizzes in present-day America, Mrs. H. S. Lawrence, writing in *The Parish School*, suggests that the Sunday school teacher give himself or herself a test to find out his or her standing. "It is a good habit, this one of checking up on ourselves, and a sign of intelligent interest. It opens the way to betterment, to progress, to real accomplishment. The unseeing never better their state because they do not realize any need. It is a jolt to find ourselves below standard, but we are glad that the test was a private affair so that all and sundry need not know of our lack until such time as we have been able to do something about it."

She suggests 27 questions which bring out the qualifications and weaknesses of the average-to-good teacher. Any one can make his own list and then check himself against it. A few of the questions she suggests should not fail to be in every list, such as: "Would you

love to go to Sunday school if you had yourself for a teacher? Would you prepare your lesson, take part in the discussion, maintain a reverent attitude, and yearn to grow in Christian grace? Do you set an example for your class of promptness and devotion to duty, always arriving a few minutes ahead of time, with lesson prepared, unhurried, and joyful?"

* * *

Larger Classes. In a discussion running over several months in the *International Journal of Religious Education*, the larger number of those who took part were in favor of having larger Sunday school classes. A few comments are not out of place: "Since few churches have ideal facilities, the small classes call for what one director refers to as the 'huddle system.' If two are absent out of a class of five there is a 'let-down.' The teacher feels that he has painstakingly planned for nothing; children feel that the day isn't too successful, judged by numbers." "The theory that the child gets more individual instruction in a small class breaks down when one counts the number of weeks teachers without a sense of responsibility are absent and classes are without any teacher."

The Church a School of Christian Living. "Our modern church fathers are discovering religious education and are defining it for the experts," writes Harry T. Stock in the *International Journal of Religious Education*. "It is to be the means by which the theological statements of ecclesiastical bodies are to be interpreted to young and old. Christian education thus becomes a concern of the church and not of the Sunday school alone. Its objectives and substance are those of the church. This will be a gain if the church objectives have to do with life as well as faith, and if faith is more than intellectual orthodoxy."

"The new emphasis upon the unity of the church may result in a correlation of missionary and social-action projects for all ages. Children, young people and adults may thus be used for good ends, if old and young together plan important all-church projects and then encourage creative activities by the age groups. Then, indeed, the church will be the church, and it will also be a school of Christian living."

* * *

Learning for Life Schools. To provide religious instruction for such young adults as can not be

reached by the preaching services and the Sunday school, which may number as many as fifty per cent of the church membership, the Department of Christian Education of Adults of the Methodist Church has been developing for the last ten years a project known as "Learning for Life Schools." These schools provide study opportunities at other times than at the Sunday morning session of the church school. They can be conducted in any situation. They may be conducted one evening each week for six, eight, or ten months. The kind of subjects taught, the availability of teachers, the interests and number of adults, would determine the length of the school and the number of subjects taught. They may be held on a short-term basis, two periods each evening for four or five evenings. They may be conducted by local churches or by a number of churches planning and working together. This makes it possible for adults in any church to have the opportunity to take courses that could not be offered in many of their local churches on account of an insufficient number of adults and of inadequate leadership. The adults in each church have the privilege of helping to determine what subject or subjects

are to be taught. The International Council of Religious Education, 203 North Wabash Ave., Chicago, has issued two Bulletins, Nos. 410 and 412, which describe suitable courses of study for Learning for Life Schools and plans for conducting such schools.

* * *

Seeking the Unchurched. In St. Paul, Minn., it was found that after a census taken in the elementary schools to discover the religious affiliations of the children for the purpose of providing for their enrollment in the weekday classes for religious instruction, that there were 75 who had absolutely no such affiliations. The Sunday school association employed five visitors to go to these homes. These visitors were all weekday teachers with previous public school training and experience; they were all parents; and they were known to be Christians with sympathetic understanding for unchurched people. As a result of their visit fifty-four children, previously unchurched, were enrolled in weekday church schools. So far thirty-two of the fifty-four have also been enrolled in Sunday schools. The unresponsive families have been reported to the nearest pastors for further visitation.

Influence of Encouragement

By MABEL-RUTH JACKSON

Issued by the National Kindergarten Association

I HAD JUST finished washing the dinner dishes one evening. On my way through the dining room to attack the basket of mending awaiting me, I saw my small son, Richard, sitting at the table. His arithmetic book and tablet were open in front of him and there was a pencil in his hand, but he wasn't putting down any figures. He looked discouraged, I thought. He probably didn't like arithmetic any better than I did at his age. I bent over and pressed a light kiss on the nape of his neck. Saying nothing, I went on to my mending.

Several weeks later I was surprised and touched to have Richard say to me, "Mother, you remember that night I was trying to study my arithmetic and you came by and stopped and kissed me on the back of my neck? You didn't say a word, but after that, I just started in on those examples and finished them without stopping. And before, they had seemed so hard. I got 'perfect' on them, too."

It had been such a little, natural thing for me to do and I had forgotten it. Now his words made me feel humble and gave me food for thought. It made me resolve to watch for occasions when an encouraging word, a smile or touch was needed.

How quickly words of reproof come to our lips! Do we ever let slip an opportunity to reprove? It is, of course, because we want our children to be pretty nearly perfect and feel that if we do not call to their attention every lapse from the standard of behavior we have set for them, they will take advantage of it. But this reiterated faultfinding is apt to degenerate into nagging and is sure to be either resented or ignored.

Let us try to substitute a positive attitude toward our children in this respect. Let us be on the watch for times when we can commend actions and not take the performance of duties so much for granted. "I like the way you did that, Agnes," or, "The room looks so nice since you have dusted it,"

will leave behind a little glow of pleasure. And isn't it reasonable to suppose that the work will seem easier to the child when she knows that her efforts are going to be noticed? She will feel like singing, as did Disney's dwarfs, while she performs her tasks.

If even adults need a pat on the back once in a while, how much more the often bewildered adolescent needs encouragement. Let us bestow such attention in a judicious but never in a niggardly spirit.

Governor Stassen Speaks . . .

"JUST NOW, more than ever before, we have need of an extensive program of religious education. As I see it, there are five things which we must have and do if we are to ever hope for world-wide freedom.

"First, we must maintain the freedom of religious truth.

"Second, we must realize that serving the common good is one of the great responsibilities of freedom.

"Third, through our religious teaching we must create homes in which freedom is practical—in which love rules.

"Fourth, we must make ourselves responsible for seeing that each local community becomes a laboratory for the working out of the ideals of freedom and democracy.

"Lastly, we must make sure that world-wide freedom is based on the religious concept of personality. We must respect the rights and liberties of all peoples and all groups, whatever their race, color or creed.

"If our people will accept responsibility for carrying out these five things, we shall have gone far toward laying lasting foundations of freedom."

More Effective Teachers

From page 2

Master of all teachers, Jesus Christ.

The pastor, together with the superintendent and board of deacons may well adopt and adhere to a definite set of standards for their teachers. These may vary as the conditions in the congregations differ. We believe the standards mentioned below can be attained by every Sunday school.

A teacher in our Sunday school shall—

1. Be a confirmed member of the Lutheran Church.
2. Seek to develop his Christian faith by the daily use of God's Word.
3. Attend services regularly.
4. Live a life which shall set a worthy example to others.
5. Complete the study required for beginning teachers.
6. Attend Bible class.
7. Attend teachers' meetings regularly.
8. Be punctual and regular in Sunday school attendance.
9. Read *THE CHURCH SCHOOL TEACHER*.
10. Co-operate with the pastor, the superintendent and the board for the good of the school.

A high code of ethics for Sunday school teachers places Sunday school teaching on the lofty plane which it deserves. Teachers will feel that it is a mark of distinction to be included in the teaching staff. It eliminates from the group the careless and indifferent individual and attracts only those who are willing to give the best that is in them to a humble service which requires time, thought and much study.

Opportunities should be provided for the training of teachers in service. We have found the course in the Advanced Series to be very practical for the teachers who have completed the elementary training. At our regular teachers' meetings the pastor conducts a class using as a text, a book from the Advanced Series recommended by our Board of Parish Education. It is highly essential that our teachers in the service keep abreast of the times for they must not only teach the children, but must also serve as models for our beginning teachers. One of the assignments we have for our student teachers is to observe and study our Sunday school in session. Each student teacher is provided with an outline to guide her in her observations, the

main divisions of which are given below:

1. The worship period—presentation, pupil attitude and participation.
2. The class session—teacher's preparation, pupil response, methods used.
3. The officers—administrative duties of each.
4. Housing and equipment.

After each student teacher is acquainted with every department and has examined the instructional materials, she is guided in her choice of a class where she will serve as teacher-helper. The regular teacher will assist her to become acquainted with the pupils, will show her the best methods to use, and will call on her to take the class if a substitute is needed. Should the regular teacher be called upon to leave town, as has so frequently been the case of late, we will have a teacher who knows the pupils and is familiar with the lesson material, to step in and fill the vacancy.

Training in methods and principles of teaching must be accompanied by the development and enrichment of the teachers' spiritual lives. Every Sunday should bring to them a fresh realization of the fact that theirs

is the opportunity to win precious souls for Christ. A short devotional period before going to their classes on Sunday morning serves to strengthen, unite and inspire the group and send them to their classes as humble, consecrated, and effective teachers.

Let us think once again of our little friend behind the piano. If she could have some of these advantages she would be an effective teacher, too. In her teacher training classes she would learn how to tell a story effectively. She would learn the characteristics of her age group and would know how to appeal to their interests. She would learn, too, the value of being punctual and of being well prepared. Systematic Bible study classes would help her come to a surer understanding of God's unfailing love and fill her with new enthusiasm to instruct and inspire others. She had the urge to teach or she would not be meeting with her little group every Sunday. What have the pastor, the superintendent and the board of deacons done to help her prepare for her great task?

In a recent number of the *Lutheran Companion* we find these figures relating to Sunday school attendance within our Synod:

28,741 confirmed pupils in Sunday school in 1940.

27,050 in 1941, a loss of 1,691 in one year.

80,842 unconfirmed pupils in Sunday school in 1940.

79,878 in 1941, a loss of 964 in one year.

Numerical losses of such proportions indicate to us that the Sunday school fails to develop that church loyalty which should grow out of the knowledge of Christian truths. Some may say this loss is due in part to the diminishing birth rate, others, that it is due to lack of co-operation of parents and "the times in which we live." Without a doubt, all of these factors, as well as others, contribute to the decline of our Sunday schools, but we believe that one of the causes is the ineffective work of the teachers who are guiding the pupils in Sunday school.

It is time that we all wake up to the fact that trained Sunday school teachers are just as essential as trained public school teach-

ers and that teachers need adequate equipment. That does not necessarily mean separate classrooms. Some provision for separating classes can be made by the use of screens which can be painted to serve as blackboards. Tables and small chairs can be provided for the little folks. Suitable pictures at reasonable prices can easily be obtained. The instructional material supplied for us by our Board of Christian Education is the finest of its kind but is ineffective in the hands of an untrained teacher. Church boards must realize that the education of the children is part of their responsibility. Too often it is left entirely in the hands of the pastor. A busy pastor sometimes leaves it largely in the hands of the superintendent. Neither of these can operate a Sunday school alone. We would make a plea for a more united effort on the part of the pastor, the superintendent and the board of deacons to improve the educational work of the church so that every teacher will be an effective teacher.

"Sometimes the most passionate love for, and loyalty to, America is expressed in broken English."



BOOKS



Upon This Rock, by Emile Cammaerts. 118 pp. Harper & Brothers. \$1.00.

Emile Cammaerts is a Belgian poet, playwright and patriot. Since 1933 he has occupied the chair of Belgian Studies in the University of London. About a year ago his son, Pieter, a member of the R. A. F., was killed in action somewhere in England. At first the loss of his son led the poet to the very brink of despair, but gradually his Christian faith gained the ascendancy. Actually, it was not only his son but also his son's faith, for despite his modern airs and sophistication Pieter retained his faith in God to the very end. As Cammaerts read and reread Pieter's letters and as he studied his Bible and rethought the holy teachings concerning the Incarnation, the Vicarious Suffering and Eternal Life a new and deeper happiness returned to his soul. I quote his last sentence: "His [Pieter's] body has put on immortality because God is not the God of the dead but of the living, and I shall receive him more glorious because I hope to meet him in our Father.

Upon this rock . . ." This book is heartily recommended to all thoughtful Christians, especially those who seek a devotional book on death and the life hereafter written in a literary and philosophic style. J. H. O.

Men of Tomorrow, by Thomas H. Johnson, Editor. G. P. Putnam's Sons. \$2.00.

During the academic year 1941-1942 the Lawrenceville School in New Jersey conducted a project in college education. It consisted of a series of lectures in which nine prominent authorities discussed some of the problems of American youth. This book contains the lectures given by these leaders. Some of the topics are Germany and America, Statecraft Under a Written Constitution, America's Responsibility in World History, The Role of Prophetic Religion in the World Crisis, Education in War Time in a Democracy, etc. Among the speakers' (writers') names are Robert H. Jackson, Reinhold Niebuhr, John Erskine, Ernest A. Hooton. L. V. S.

The Wartime Adjustment of the Exceptional Child, by Irene Scipt. Published by Child Research Clinic of the Woods Schools, Longhorne, Pa. 50 pages.

This booklet of 50 pages contains the proceedings of the Eighth Institute on Education and the Exceptional Child of the clinic mentioned above. A reading of the addresses made will give the average parent or teacher an insight into many principles of education or personality development that are basic in understanding and dealing with growing children. The book may be had free of charge by applying to the publishers.

Creating Friendly Attitudes through the Home, by Grace W. McGavran. Friendship Press. 48 pages. 25 cents.

There is a growing conviction among Christian educators that when we pray "Thy kingdom come," we also have a responsibility to do all we can to rid the world of hate, prejudice, injustice, and other evils that separate nations and classes from one another.

Creating Friendly Attitudes through the Home undertakes to help parents and teachers to foster in the growing child attitudes toward others that are friendly and

otherwise constructive. The titles of the nine chapters indicate the scope: "Thinking Peace," "Those Who Serve," "Tearing Down Walls that Divide," "Making the Melting Pot Work," "Making the Issues Clear," "Heirs of Injustice," "Planning the Family Giving," "Strangers in the Midst," and "Family Projects for Sharing Good Times."

It is true that children can not solve the problems that cause so much tension in the world today. But they can help! And developing in them friendly attitudes will go far toward understanding and co-operation in the world of tomorrow.

There are many valuable stories in this book that can be used by Sunday school teachers in their class sessions.

Does Your Child Obey? by Regina Westcott Wieman. 128 pp. Harper & Brothers. \$1.25.

The book deals with obedience as a problem of parents and leaders in guiding the growth of children. It enters wholeheartedly into a practical study of the principles and methods of obedience. It is a book that should be reread frequently as an accompaniment of the use of the suggested methods and techniques. E. O. V.